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LUTHERAN MEN

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he Growing Point

MILDRED WINTER

ne of the sturdiest plants of the Lutheran Church today is the diaconate.

IF YOU are a gardener you know at every live plant has its growing ints. You pinch back the garden ant only to have it shoot forth ain. You trim back the rose bush d it too sprouts anew. Your wife eaks off her philodendrom to root new vine, but out of the old vine re come forth fresh leaves at the owing point. This growing point is certain sign of life.

In the Christian Church there must also evidences of growing points there is to be health. That which oots from these growing points ust reach out into all of life — autifying, enriching, feeding, heal-g.

Far-Reaching Ministry

One of the sturdiest plants of the utheran Church today, from which owing points are shooting forth in- far-reaching areas of life, is its aconate. Deaconesses of the United utheran Church in America are min-ering for the church through 54 fferent types of professions and vo-tions. Their service extends from e tropical Virgin Islands to the western coastline of Canada. They recognize no limitations except those which the church may place upon them.

Where there is a need they offer to serve regardless of educational or economic status, race or nationality. They are reaching into the lives of the overprivileged and underprivileged. They serve rural area, mission congregation, and city church. They offer a ministry of music, education, youth counselling, leadership training; care for the children, the aged, the handicapped, the invalid; healing for the sick and the bruised.

Every year new shoots extend the vine.

Pioneering in Canada

Last fall two Canadian women returned to their home territory to pioneer as deaconesses of the United Lutheran Church. They have taken over a hospital in the heart of the rich western prairie lands in the province of Saskatchewan, Canada. Their little medical unit has been set up in the village hall. Their conveniences are nil. Even their water must be brought in tanks. When winter weather made roads impassable for the water truck last winter snow was

Sister Mildred Winter is executive secretary the Board of Deaconess Work.

shoveled into tanks and tubs and melted for water supply. The surgeon has only a small enamel basin to scrub in for operations.

Sister Ruth, a trained nurse and superintendent of the hospital, does anything from delivering the newest baby with only the assistance of a nurses' aid to picking Saskatoon blueberries for the menu she has planned. For recreation she cycles along the country roads of the fertile prairie lands. Sister Anna is the business manager and chaplain. She plans those things which bring a spiritual emphasis into the hospital, and she manages the finances. With the aid of the Lutheran pastor and consecrated laymen these two are making the influence of the Lutheran Church felt over miles of farming countryside. The faith of the people and the government in what these deaconesses can do is shown in the new modern hospital building soon to be dedicated in the town of Langenburg, Saskatchewan, Canada.

Another Canadian deaconess is pioneering this year for the whole synod of western Canada. Sister Bertha Becker serves under the Board of American Missions and is salaried by the Women's Missionary Society. She covers a few thousand miles of territory for her parish (the four western provinces of Canada). Known as an itinerant home missionary, she conducts surveys, organizes Sunday schools and Luther Leagues, teaches confirmation classes, and leadership training groups, assists organizations and sometimes directs programs. She aids pastors who b cause of distances and lack of tin cannot possibly reach our Luthera people.

One minister with whom she wor is pastor of a mission congregation a city but also supplies three rur parishes 40 miles from his home. Si ter Bertha assists him by conductir church services and bringing a me sage in the English language to th congregations, which otherwise woul not have a spiritual ministry or reg lar instruction for their children. Di tances between her parish calls in th area may be anywhere from two 16 miles, but often her visit is th first one in many years from th church. The sick, the shut-ins, ar the well receive her with joy, for them she is the church.

Pioneering in the United States

In the university city of Madiso Wisconsin, Sister Marian Maurer the first deaconess to combine th ministry of music and parish wor

In St. James Lutheran Churc Chicago, Sister Thelma Schade, young deaconess from the Virgin I lands serves under the Board American Missions as the first pari worker for a Negro congregation the United Lutheran Church America. She is not only pioneerir in her work but is the first you woman to come from our church the islands to receive full training our deaconess schools.

Another growing point stretch last year to the Pacific Synod wh University Lutheran Church, Seattl Washington, called back to her hon

In An American City Slum a Deaconess Gives of Herself

rritory the first young women to nter the diaconate from that west oast synod. The fruit of Sister Mary nne Jessen's service may be witessed by any casual observer who ees the overflowing Sunday school nd core of trained volunteer workrs serving in it.

Not all the growing points of this ear have spread to new areas. Many ave turned back to neglected spots r places where our church was unble to offer deaconess service a few ears ago; such as the oldest Protstant hospital on the continent (Passavant, Pittsburgh, Pa.), where Sister Margaret Fry recently assumed responsibility for the school of nursing; and the Passavant Home for Epileptics (Rochester, Pa.), established a century ago with the help of the first American deaconess. Today Sister Rena Keiper and Sister Edna Bradley minister there to those who cannot be cured but who need a skilled loving hand.

Pioneering is not a new mark of the diaconate of the Lutheran Church in America. Across the church today are numerous institutions which owe their

very existence to the perseverance and pioneering spirit of our deaconesses.

Work Among Negroes

In the heart of a downtrodden Negro district in Philadelphia, our church conducts one of the finest community centers of its kind. It has a baby clinic for the infants, and preschool class for the little ones whose mothers must work. There are clubs, story hours, handcraft, and game room for the school-age children who otherwise know only crowded homes and congested streets where delinquency and gang rule reign. There is the youth club through which Negro young people have a type of "Church Door Canteen" with dancing, a juke box, pop and milk bar — a clean wholesome place for recreation.

Only those who know the vice of such city districts can evaluate fully the potential power of this youth group. There are mothers' clubs for Negro parents who are deeply concerned about what is happening to their children. There are "Happy Hours" for the golden agers who at home may be crowded into a couple of rooms with a family of children. There is Sunday school, vacation Bible school, and fresh air camp.

There is a church which cares, reaching into the lives of those who have a need. The personalities responsible for this work from its beginning are Sister Anna Melville and her young Negro helper "Miss Rose." They pushed on when even the church had little faith in what could be done. Today the church is there to stay. A Lutheran Negro congregation has grown out of Haverford Center. And Sister Anna Melville is one of the most familiar and best loved personalities of the district.

Service in Institutions

In Saginaw, Michigan, a new Neighborhood House was recently dedicated — the result of a decade of service by Sister Ruthea Knowles. When Sister Ruthea went to Saginaw to serve with Lutheran Charities her primary work was institutional visitation. She ministered to the hospitalized and the aged. She did some family case work among the poor. Through the years her office became the center for youth who had gotten into trouble and needed guidance, for worried parents who didn't know what to do, for young couples whose marriages were in danger, for people who needed to unburden their minds. Today Sister Ruthea directs an interracial house and the church serves a neighborhood.

In Philadelphia and Phoenixville, Pa. there are two sister institutions—Kensington Dispensary and Rive Crest Tuberculosis Preventorium, better known as "The Place in The Sun." Both owe their existence to a young parish deaconess who had vision to see the need for the people of her city parish and neighborhood, festering with the "dread disease." These institutions were established in days when city and state had no tuberculosis clinics or adequate "places in the sun." They have had 44 unbroken years of deaconess service. Thousands have been helped and healed and hundreds of boys and girls have expe

Sister Anna Melville and Her Staff at Haverford Center, Philadelphia

enced for the first time the touch of sus Christ in their lives. These in- tutions are not owned by the urch, but the church serves here rough its deaconesses.

The Second Century Begins

These stories can be duplicated ross the country by deaconesses ving among children who need un- erstanding and guidance, by deacon- ses giving loving care to the aged, y deaconesses deepening the spirit- al lives of the people in their par- ishes, by deaconesses operating hos- pitals, by deaconesses serving social welfare agencies, by deaconesses training nurses and parish workers that the church might have growing points.

Such drama has gone on continu- ously in America for 100 years. The sturdy plant of the diaconate has started its second century of growing points through which the church will continue to reach quietly into the needs of people from every walk of life.

"It is More Blessed to Give . . ."

Those who serve supreme causes do not consider what they can get, but what they can give.

—Winston Churchill

The Lutheran World Federation

by S. C. MICHELFELDER

Continuing the discussion of the departments and the work of world Lutheranism today.

IN AMERICA, we are not troubled with a confusion of tongues. But when you look at the roster of the member churches of The Lutheran World Federation, you find a veritable Tower of Babel, with every language under the sun. But small wonder, because Luther's catechism has been translated into more languages than any other printed book in the world today, even more languages than the Bible itself, which ranks second.

At a recent meeting of the executive committee, at Tutzing, Bavaria, provision was made to establish a publication center. A beginning has been made in the *Lutherische Rundschau*, which is the new official publication in the German language for The Lutheran World Federation, in which the theological literature that is produced in the various churches will be studied and publicized. A committee will then recommend such publications and literature which ought to be translated into languages other than the one in which they were written. This in itself justifies the existence of The Lutheran World Federation. It is a terrible waste and a shame to freeze the literature of a great church in a language which is understood only by a few.

Information Service

The information service provides for the Lutheran World Federation a department that has been a great blessing in America through the National Lutheran Council. The news bureau of the National Lutheran Council has influenced the Lutheran Churches of America in getting them acquainted with their responsibilities in the world. This information service in Geneva is a department that releases information and regular bulletins that can inform the church of the work of the federation and of the work of other churches.

National Committees

The Church of Sweden has a national committee of its own. Other

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Last month, Dr. S. C. Michelfelder, executive secretary of The Lutheran World Federation, Geneva, Switzerland, wrote about the role the responsible man of the church plays in the federation. This month Dr. Michelfelder concludes his explanation of the work of the federation.

urches, like those in America and Germany, have united in forming a ational committee together. The urches of the National Lutheran ouncil form what is now known as e U.S.A. Committee of The Luther- n World Federation. These commit- es have their own work, depending n how thoroughly they are organ- ed. The U.S.A. committee, as you ell know, has its full-time staff and ow its own headquarters at 50 Mad- on Avenue, which is also the head- uarters of The Lutheran World Fed- ation in America.

Study Departments

The study departments are organ- ed on a national and international ale. The executive committee of The utheran World Federation recom- ends that there should be 15 study roups in the United States. One udy group is "Men of the Church." ere is where you come.

1952 Assembly

Now I wish to introduce you to the reparatory plans for the 1952 as- embly. The theme which has been hosen is "The Living Word in a Re- ponsible Church," and there will be ix sectional meetings: 1. Theology, . World Missions, 3. Inner Missions Welfare), 4. Evangelism and Stew- rdship, 5. Student and Youth Work, . Women of the Church.

This means that the delegates will e divided into six sections for meet- ngs every afternoon of the ten days hat the assembly will meet in 1952. n these six sections, visitors will also e welcomed, and they can attend the ection that they choose, by register- ing their choice.

You will notice that the theme revolves around the word "The Living Word." In German they have used the word *Das Evangelium*, or the Gospel. The Lutheran Church lives by the Word, receives its authority from the Word and receives its call from the Word.

Federation Flag

The Lutheran World Federation now has an official flag, and this, too, is based upon the traditional emphasis of the Lutheran Church. The center of the flag is a circle of gold and within that golden circle is a light-blue field, upon which is superimposed a five-petaled rose, and superimposed upon the white rose is a red heart. Upon the heart is a black cross.

This center figure has been called Luther's rose, and its symbolism is quite obvious. The black cross symbolizes the sin of the world. The heart is red, for it symbolizes the blood of Jesus Christ. The rose is white and depicts Christ's purity. The light blue field indicates the firmament, or as Luther said, heaven. And around it, the golden ring symbolizes eternity.

We have made the flag with a dark-blue field on the outside, the blue of the midnight sky.

Thus this symbol, old from the Middle Ages, now takes on a new meaning; that the Lutheran heritage of the Reformation functions day and night, binding men to the cross of Christ and his precious blood, his perfect light, and giving them the hope of heaven every day, even to all eternity.

Honorary Life Membership

by P. G. BEER

Records Are Important

Each local, conference and synodical Brotherhood treasurer should keep *accurate* and *permanent* records. These records should be placed in a well-bound book and put into a fire- and dust-proof depository, preferably a safe. Quarterly and at least two weeks before every Brotherhood convention or rally the treasurer should furnish the Honorary Life Membership and In Memoriam secretary and statistician on his level the names of all new memberships given since the last report. The Honorary Life Membership and In Memoriam secretary should report these names as well as the grand total from the organization to the rally or convention.

The congregational Brotherhood treasurer should always send three application blanks correctly and completely filled in to the conference Brotherhood treasurer as soon as a membership is taken out by a Brotherhood or an individual.

The conference Brotherhood treasurer will keep one application blank for his records and forward two to the synodical Brotherhood treasurer with the proper fee.

The synodical Brotherhood treasurer should keep one application blank for his records and forward one with the money to the ULCA Brotherhood treasurer, Ernest C. J. Haller, 1731 Lincoln Avenue, Northampton, Pa.

These Honorary Life Membership were received at the time of the la administrative committee meeting:

Central Pennsylvania Synod
Harry A. Fritsch

Maryland Synod
Fred W. Konemann (two)
L. Ralph Tabor, D.D.

New York Synod
Ralph J. Wohlsen
Edward G. Wilson

North Carolina Synod
S. A. Mauney
Mrs. S. A. Mauney
Aubrey Mauney
Jack Fisher
M. O. Wyrick

Pennsylvania Ministerium
Warren M. Koons
Robert Winters
Floyd L. Eichner, D.D.
Mrs. Oscar C. Schmidt
William D. Haring
Ellwood G. Ginther
Earle W. Bader
Rev. Clifton M. Weihe
John J. Dersch

South Carolina Synod
Edgar W. Rugheimer

Is your synodical Brotherhoo listed in the above groups? All Hon orary Life Memberships and In Me moriam Memberships are credited t the synodical, conference and churc Brotherhood through which they ar given.

NEWS

Mr. and Mrs. Otto Rets, Esthonian DPs, recently came to this country through the efforts of the Leipsic Lutheran Parish Brotherhood, Leipsic, Ohio, and have become active in the life of that parish. See excerpts from letter below.

Brotherhood Helps DPs

"Mr. and Mrs. Rets came to Leipsic largely through the efforts of our pastor, the Rev. Elmer A. Lehman, who served as chairman of the DP committee appointed by our brotherhood president," wrote Paul Schweitzer, secretary of the Leipsic Brotherhood.

"The brotherhood at once provided living quarters for the new arrivals, furnished food and helped them become acquainted with people of the church and community. Furthermore, Mr. Rets received considerable assistance in getting started in the tailoring business, since he is a master tailor.

"Mr. and Mrs. Rets seem very appreciative of all we have done for them. Both are members of the First Lutheran Church in Leipsic, and Mr. Rets regularly attends our brotherhood meetings.

"The Leipsic Parish Brotherhood has been quite active since its organization on Nov. 21, 1946. Meetings are regularly held, with an excellent attendance and keen interest. A father-son banquet and a recognition dinner are included in the meetings. A new project is the purchasing of a 16-mm. sound projector . . .

"Officers of the brotherhood are President Foster Baer, Vice President Charles Marbaugh, Secretary Paul Schweitzer, Treasurer V. O. Weaver, Chorister O. G. Mack, Assistant Chorister Orville Kneller."

New England Conference

The Brotherhood of the New England Conference of the New York

Synod held its annual convention on April 22 in Grace Lutheran Church, Hartford, Conn., the Rev. Frederick W. Teichmann, pastor.

The Rev. Dr. Eppling Reinarts, secretary of the United Lutheran Church in America, was the principal speaker. Other speakers were the Rev. Herbert Hrdlicka, president of the New England Conference, who brought greetings; Hans Treuenfels, president of the New York Synod Brotherhood; Ralph J. Wohlsen, president of the ULCA Brotherhood. The toastmaster was the Rev. Albert Schilke, ex-president of the New England Conference.

The following officers were elected: President William Poneleit, First Church, Bridgeport; Vice President Frank Dubats, St. Paul's, Bridgeport; Vice President Christian Zefting, Grace, Hartford; Secretary Christian Brown, First Church, Bridgeport; Treasurer Richard Vogel, St. John's New Britain; Chaplain Henry Tomsuden, St. Matthew's, Collinsville.

Central Conference Brotherhood of the New York Synod

Five new Brotherhoods were received into the Central Conference Brotherhood of the United Lutheran Synod of New York at its 10th annual convention in Mt. Tabor Lutheran Church, Syracuse, N.Y., Saturday, April 7.

The devotional service was conducted by the Rev. George E. Dietrich, Redeemer Lutheran Church, Syracuse, after which the convention was welcomed by Theodore R. Wickert, president of the church council and the men's club of Mt. Tabor.

Claude H. Zoeckler, president of the conference Brotherhood, presided and officially received the following Brotherhoods, which were organized in 1950: Redeemer, Binghamton; Christ, Norwich; Christ, Liverpool; Trinity, Herkimer, and Zion, Dolgeville.

Greetings form the synod were extended to the convention by the Rev. David Jaxheimer, D.D., assistant to the president, and from Central Conference by the Rev. Arthur W. Hergenhan, secretary.

Plans for the 8th annual Lutheran Laymen's Retreat, to be held September 28, 29 and 30 at Lake View Lodge, Big Moose, N.Y., in the heart of the Adirondacks, were made, and Russell Hertel, general chairman of the retreat, reported that the leaders would be the Rev. Martin J. Heinecken, Ph.D., professor at the Lutheran Theological Seminary in Philadelphia, and the Rev. Ralph W. Loew, D.D., pastor of Trinity Lutheran Church, Buffalo.

Officers elected to serve during 1951 are: President Arthur W. Paschke, St. Paul's, Oswego; Vice President Russell Hertel, Holy Nativity, Endicott; Vice President Ray H. Allen, Redeemer, Utica; Vice President Reinhard Meyer, Luther Memorial, North Syracuse; Treasurer Harold Holcomb, Christ, Liverpool; Secretary Otto Mestler, Redeemer, Utica; Spiritual Adviser, the Rev. David A. Jensen, Christ, Norwich; Associate

(*continued on page* 29)

Canada Rally Principals

Left to right are Ernest Clarke, president of the synodical Brotherhod of Canada, Executive Secretary Earle W. Bader, Ray Kundinger, president of St. Mark's Brotherhood, the Rev. A. G. Jacobi, pastor of St. Mark's.

Meeting at Kitchener, Ontario, Canada

Members of the district Lutheran Brotherhoods met jointly on April 3 at St. Mark's Lutheran Church, Kitchener, Ontario, and heard Executive Secretary Earle W. Bader speak and bring greetings from President Ralph Ohlsen.

"An ideal brotherhood should have ideal laymen and the ideal layman believes in himself, thinks by himself, is loyal to his church, and has implicit trust in God, and his way of life should imply just that," said Mr. Bader.

The speaker declared that April 1 marked his 25th year in brotherhood work and his 17th year as executive secretary. In that time, brotherhood organizations have increased from 200 to 2,200, since Nov. 11, 1918. The movement, said Mr. Bader, has become one of the most vital agencies of the United Lutheran Church.

Ray Kundinger, president of St. Mark's Brotherhood, presided. The meeting opened with devotions by the Rev. A. G. Jacobi, pastor of St. Mark's. Attending were pastors and laymen from Hanover, Listowel, Brantford, Tavistock, Guelph and Twin City Lutheran churches.

Ernest Clarke, Brantford, president of the synodical Brotherhood of Canada, spoke.

The rally was attended by 150 persons.

Allentown Convention

The 20th annual convention of the Allentown Conference Brotherhood of the Ministerium of Pennsylvania was held in Union Church, Neffs, Pa., on April 10. Harold F. Krauss, president of the North Carolina Brotherhood spoke on "A Churchman and His Government." The Rev. Carl E. Neudoerffer, president of the Allentown Conference, installed the Brotherhood officers.

A Unique Record of Scouting in York, Pa.

Fourteen-year-old John S. Feiser Jr., of Sea Scout Ship 37, became the first scout in the White Rose District to receive the *Pro Deo et Patria* award, at a youth service this spring in Christ Lutheran Church, York, Pa., the Rev. Gerald L. Neely, pastor, presenting the medal.

Scout Feiser will complete Eagle Scout requirements this summer at Camp Tuckahoe. He lacks only lifesaving and swimming merit badges to qualify. To win the *Pro Deo et Patria* award, the youth contributed more than 150 hours of service to his church and troop. His special project was the writing of a paper on the life of Martin Luther.

The boy's mother, Mrs. Elleanor Feiser, who is den mother for Cu Pack 37, last year was the first wo man to be awarded the scouter's ke for leadership ability and service t scouts.

Sea Scout Ship 37 is one of fou non-sectarian units of the Jewis Community Center of York, spon sored by the York Lodge B'nai B'rit No. 1157. The 10th anniversary o these units was held the day afte Scout Feiser received his award, wit 200 persons attending the affair. Th Cub Pack, Boy Scout Troop, Explor er Post, and Sea Scout Ship 37 com bined their programs for this occa sion, with a banquet, charter presen tation and court of honor, in the audi torium of the local Y. M. C. A.

Highlight of the program was pre sentation of seven Eagle badges highest rank in scouting in America and one Ranger badge, top rank i senior scouting.

Troop 37 has established a uniqu record in the York-Adams area cour cil. The scouts earned the campin award in each of the 10 years sinc their organization, were awarded th Boys Life banner each year, and hav attained high records in all phases o scouting.

A member of the original charte committee of the troop was the lat Chaplain Alex D. Goode, one of th four chaplains who gave up thei lives when the troopship S.S. Dor chester was sunk by the Germans dur ing World War II, off the coast o Iceland on Feb. 3, 1943.

Message From Headquarters

by EARLE W. BADER

A Call to Action

WE RARELY discuss financial matters in this column, but we are making an eption this month. As of this date — April 23 — we have received only per cent of the 1951 membership dues payments compared with the first arter of 1950.

This is a very serious situation and merits the sober thought of every otherhood officer. The announcement at our Cedar Rapids convention that long-standing ULCA Brotherhood deficit had been paid brought sponta- ous cheers and a prayer of thanksgiving. At the same time a pledge was also en that the Brotherhood would henceforth operate within its income. spite the honest convictions of numerous delegates who wanted to increase r proposed budget by 50 to 100 per cent, the Cedar Rapids convention very alistically adopted a modest biennium budget of $18,300 for each year of 1951-52 biennium. Now read this carefully!

THE ANNUAL ESTIMATED RECEIPTS FOR 1951-52 CALL FOR A MINIMUM OF $16,000 OR 87.4 PER CENT OF THE TOTAL ULCA BROTHERHOOD BUDGET TO ACCRUE FROM THE PAYMENT OF YOUR MEMBERSHIP DUES. WE POSITIVELY DARE NOT FAIL IN THIS VITAL MATTER IF WE ARE TO OPERATE THE BROTHERHOOD ON A PAY AS YOU GO BASIS.

The failure of our brotherhoods to pay their 1951 dues as promptly as had en anticipated does not imply that we are creating a new deficit, but it es call for immediate action. Your administrative committee evidenced se- ous concern at their March and April meetings. As mentioned previously in e May issue, all of these faithful members are paying their own traveling penses to attend our frequent meetings, which for one man amounts to ore than $100 for each trip to Bethlehem. In fairness to these brethren who e giving so generously of their time and money, it would seem that the least at we can do to show our appreciation would be the prompt payment of our embership dues.

If your brotherhood has remitted its dues for 1951, we extend a hearty thank you." To all of those who have overlooked this matter, we respectfully uggest that you place your 1951 dues check into the mails immediately. The scal year of the Brotherhood ends on June 30, 1951, and your cooperation ow will encourage the officers, and enable the Brotherhood effectively to romote its program and increase the number of congregational units.

We extend our congratulations and a hearty welcome to each of the fol-

lowing brotherhoods which received their charters since April 1, 1950.

St. Paul's Lutheran Brotherhood, Mobile, Alabama
Our Saviour Lutheran Brotherhood, Alhambra, California
St. Mark's Lutheran Brotherhood, Los Angeles, California
Trinity Lutheran Brotherhood, Manhattan Beach, California
Trinity Lutheran Brotherhood, Saskatoon, Sask., Canada
Grace Lutheran Brotherhood, Lakeland, Florida
Peachtree Lutheran Brotherhood, Atlanta, Georgia
Redeemer Lutheran Brotherhood, Aurora, Illinois
Ascension Lutheran Brotherhood, Chicago, Illinois
Ridge Lutheran Brotherhood, Chicago, Illinois
St. James Lutheran Brotherhood, Harvel, Illinois
Redeemer Lutheran Brotherhood, Des Moines, Iowa
St. Paul's Evangelical Lutheran Brotherhood, Garnavillo, Iowa
Manly English Lutheran Brotherhood, Manly, Iowa
Central English Lutheran Brotherhood, Mason City, Iowa
English Lutheran Brotherhood, Oxford Junction, Iowa
St. Mark's Lutheran Brotherhood, Baltimore, Maryland
St. Andrew's Lutheran Brotherhood, Capitol Heights, Maryland
Grace Lutheran Brotherhood, Deephaven, Minnesota
Trinity Lutheran Brotherhood, Long Lake, Minnesota
Bethlehem United Lutheran Brotherhood, Kansas City, Missouri
St. Mark's Lutheran Brotherhood, Bloomfield, Nebraska
United Lutheran Brotherhood, Chappell & Lodge Pole, Nebraska
St. Peter's Lutheran Brotherhood, Hildreth, Nebraska
St. Paul's Lutheran Brotherhood, Leigh, Nebraska
Trinity Lutheran Brotherhood, Papillion, Nebraska
St. Peter's Lutheran Brotherhood, Pilger, Nebraska
Bethany Lutheran Brotherhood, Gloucester City, New Jersey
Incarnation Lutheran Brotherhood, Jamaica, Long Island, New York
St. John's Lutheran Brotherhood, Rochester, New York
Hill Lutheran Brotherhood, Cleona, Pennsylvania
St. John's Lutheran Brotherhood, Girard, Pennsylvania
Zion Lutheran Brotherhood, Greensburg, Pennsylvania
Christ Evangelical Lutheran Brotherhood, Lancaster, Pennsylvania
Upper Frankford Parish Lutheran Brotherhood, Newville, Pennsylvania
Messiah Lutheran Brotherhood, Pittsburgh, Pennsylvania
St. Paul's Lutheran Brotherhood, Port Carbon, Pennsylvania
Good Shepherd Lutheran Brotherhood, Southampton, Pennsylvania
Springtown Parish Lutheran Brotherhood, Springtown, Pennsylvania
Ridge Parish Lutheran Brotherhood, Leesville, South Carolina
United Ander Schroeder Lutheran Brotherhood, Kilgore, Texas

ducation For Living

EARL S. RUDISILL

The Teacher as Counselor

COUNSELING IS individualized teaching. It is very specific, since it addresses itself only to the person concerned and to his particular trouble. attempts to discover the real difficulties and helps the counselee to face realities in an intelligent Christian way.

Good Teacher Welcomes Problems

To avoid people's troubles and estions is to follow an easy path—t probably an ineffective one. A acher is serving well when he welmes or invites problems. That, of urse, does not mean that he goes ooping or prying to find the worbs or difficulties of his students. It oes not call for any form of adversing.

Attracting students to one, as a unselor, is best accomplished by direction — friendliness, referring help given to nameless persons, ference to human personality facrs, citing the perennial troubles of umanity, and stating that it is a acher's job to be helpful in every ossible way. The real help which ou give to this person and that will ecome known, and it will open other oors. In order to get a chance to nder help one must continually go he limit to extend actual help.

Factors and Principles

1. Most problems stem from the basic biological and psychological urges, such as earning a living and preserving life, sex, love and marriage, the desire for attention and power, parenthood, curiosity, social life, acquisition of security, self-expression, and a few other drives.

2. People should be met in private in order to talk over their troubles—no one wants to feel that someone else is listening.

3. Help the counselee to discover what his real problem is—people often believe the trouble is something other than the real one.

4. Let the troubled one do most of the talking, and don't be shocked at anything you are told—take it naturally, without emotion.

5. Never repeat to anyone anything that is told you in confidence. People, desperate for help, may tell everything. This fact must be respected.

6. As a rule, try to suggest several alternatives as solutions to a problem, and let the counselee choose his course. Only occasionally will one give a directive—an *ipse dixit.*

7. Consider the immediate and longer-term implications of any problem or suggested solutions.

8. Let any suggestion be in line with Christian ethics.

9. Avoid dealing with problems of

such complexity or depth that they clearly belong to a professional counselor—be ready to suggest a capabl adviser.

BOY SCOUTS

by GEORGE A. EICHLER

SCOUTS SHOULD be taken on trips or pilgrimages to historic shrines in order that they may understand the heritage of the nation.

These are times when democracy and the spirit of freedom are being tested as never before. There are wars and rumors of wars abroad and exposures of corruption in high places at home. There is much cause for pessimism today. There is also much to hope for from the present younger generation. These are the leaders of tomorrow and their training today is very important.

One way to impress young minds with the greatness of our heritage is to make them familiar with our historic shrines which are located all over America. Boys of scout age are natural hero worshippers an are definitely interested in history. Now is the time to impress upon their minds the ideals of the founders of the nation and point out how they are being disregarded to our national peril. As a people we need return to the faith of our fathers.

Proper places to visit are not har to find. Certain sections of the cour try have many of the better know shrines, but worthwhile places to visi are scattered all over the country Shrines like Valley Forge, site of th great scout jamboree last summe and places like Independence Hal Washington Monument, Lincoln Me morial and others of great importanc should be visited by as many scout as possible, but places of lesser im portance like homes of pioneers, au thors, and statesmen are very mean ingful in the lives of people.

Such pilgrimages make it possibl for scouts and scouters to re-discove for themselves the great moments o our history. All our people shoul have this experience. These shrine are a veritable trail of freedom for al Americans, and scouts should b taught to follow this trail along wit many others that come in the cours of their scout training. Let the scout hit the trail of history and the road o democracy. It is citizenshp trainin deluxe and pleasure and relaxatio for scouters.

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The Brotherhood in Action

by CHARLES F. BROBST

Membership Activity

EVERY CONGREGATION receives new members. To fulfill its mission it must constantly seek to bring in those who have no local church affiliations. Some of the prospects are unchurched, others are lapsed and some are received by transfer.

Which make the best members? The unchurched sometimes become very devoted and active but a great many do not. Those who were lapsed and are reinstated are not all known for their loyalty to the church. The most valued additions to a congregation are those who are trained from their youth and the transfers who were active in the church from which they came. Good members are no accident; they are trained and developed.

A congregation is benefitted far more by receiving an active Methodist than an inactive Lutheran. A good Christian, no matter by what denominational name he is known, when he accepts the Lutheran teachings, generally becomes an interested and loyal member of the Lutheran Church. If he is active in one church he becomes active in the church to which he transfers his membership. His faith has become vital by his knowledge of the Gospel.

It is said that 3 out of 4 laymen are inactive. In some congregations that proportion is even larger. Here is real challenge to our loyal men in th Brotherhoods throughout the churc to promote the evangelistic, educa tional and energizing objectives o the Brotherhood.

The men need a world-wide cha lenge. A provincial program and out look stints interest. The Brotherhoo must lift the horizon of the men b giving them a vision of opportunitie to serve not only at home but als throughout the church.

Many pastors are begging for help Some Lutherans seem to feel that minister is hired to do their work fo them. This is not so. Having a pasto does not eliminate membership re sponsibility. No pastor can be proxy for kingdom service. Eac christian, to be true to his Savior must serve by giving of his time an talent, as well as his tithe.

No congregation can afford to neg lect the men's organization. Me are interested in service and civi clubs. They will be interested in th church if a few "live wires" are will ing to give effective leadership. Thos who are concerned about building th Kingdom of God through the churc must make and execute effective plan to interest and secure the activity o the disinterested.

† † †

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THE EDITOR'S PAGE

Support Deaconess Work

Since this is Deaconess Work month and this issue carries an article on the diaconate, can we men not think of the part we can play in supporting this wonderful work?

We are so often urged to encourage qualified young men to enter the ministry. Can we not also think of encouraging qualified young women to enter the diaconate?

Many of you men have daughters. Have you thought of suggesting to them that they become deaconesses, as you would perhaps encourage your son to consider the ministry?

Men can also think in terms of having a full-time deaconess worker in their church, in addition to a choir director and a janitor.

There are many ways men can support deaconess work, if only we take time out to think of the things we can do.

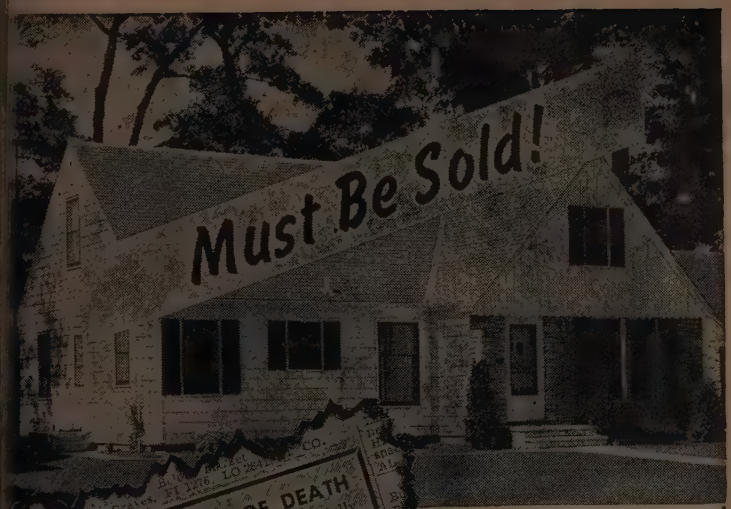
Lutheran Men on Time

The printer and the editor have been working together to put *Lutheran Men* into your hands in good time. The May issue was in the mail on April 25. If you received your May issue later than you thought y should have, it was not our fault.

A Living Book of Life

The Book of Life, edited by Newt M. Hall and Irving F. Wood, eig volumes, John Rudin and Co., In Chicago.

Irrresistible, incomparable, a ma terpiece of editorial work, *The Bo of Life* is the Bible, in the Ki James version, designed to be read modern literature; profusely and e pertly illustrated with famous wor of art — some beautifully colored and fine photographs of Palestine t day, of architecture and archaeolo cal items, which help bring to l the printed word. A grand experien awaits the readers of these volum The work is non-doctrinal. It is work that will revive even the dull interest in the Bible, and it gro more fascinating the oftener one stu ies it. The last volume is a comple index and study guide, magnifice practical and valuable in itself, signed for use in the home or chur school. The first volume is for ch dren of all ages, including those w are learning to read. The entire wo like the best things in life, cann adequately be described; it must experienced.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Stimulating Stewardship

by MARTIN E. CARLSON

Aim: To discuss the true meaning of stewardship and to stimulate its practic in every area of life.

Author

The writer of this month's topic, the Rev. Martin E. Carlson, D.D., is the director of stewardship in the Augustana Lutheran Church. A graduate of the Lutheran Bible Institute, Gustavus Adolphus College, Augustana Theological Seminary, and the University of Chicago, he received his A.M. degree from the last-named institution.

Pastor Carlson has served parishes in Cairo, Ind., Chicago, Ill., and New Haven, Conn. He is the author of Youth March (1947) and The Bible Study Quarterly (1948, with Dr. Karl E. Mattson). Since 1949 he has been serving the church at large as stewardship director in the Augustana Lutheran Church.

JOHN HAD just seated himself in th big comfortable chair, picked up th paper, lighted his pipe, and was a set to spend a comfortable, qui evening when the doorbell rang. was his neighbor, Bill Fischer.

"Pull up a chair, Bill. Make you self comfortable."

After the customary exchange pleasantries Bill led right into th purpose of his visit. Their churc was going to assist in the establis ment of a new mission. They want to raise sufficient funds so that th new church could get off to a goo start. "John, can we count on you help in this?"

Worship

Hymn: "Behold Us, Lord, a Little Space" No. 429 C.S.B., or No. 313 P.S.H.

Scripture: Luke 12:13-31

Free Prayer

Special Music

Hymn: "We Give Thee But Thine Own"—N 387 C.S.B., or No. 280 P.S.H.

Topic

Hymn: "Take My Life, and Let It Be"—N 382 C.S.B., or No. 278 P.S.H.

Prayer, including the Lord's Prayer

Benediction

Business

Fellowship and Refreshments

"What! Another appeal for mon-
? Why do we have to give all the
ne?"

John's question, "Why give?" has
en asked by many persons. The
ristian's answer is, "We give be-
use we are stewards."

What is Stewardship?

Christian stewardship is the recog-
tion of certain basic principles
ich operate in all of life. It is "the
actice of systematic and propor-
nate giving of time, abilities, and
aterial possessions, based on the
nviction that these are a trust from
d, to be used in his services for
e benefit of mankind, in grateful
knowledgment of Christ's redeem-
g love."

Dr. W. H. Greever defined steward-
ip as "the practice of the Christian
ligion." It includes much more than
r possessions. It includes every-
ing we have and everything we are.
ewardship means "all of me and
ne for God and man." Christians
actice stewardship in their daily
ork, their use of leisure time, their
aining and preparation for life, their
orship, and their getting and spend-
g of wealth. If we recognize the
inciple of stewardship at all, we
ust recognize it as applying to all
life.

Suggestion to Discussion Leader

At the proper places call for reports by the committees appointed last month, and allow for the discussion of those reports. Constantly bear in mind and strive to attain the aim of this meeting.

Editorial Committee

Arthur H. Getz, chairman, Charles E. Johnson, C. Oscar Leonardson, E. V. Morton, Carl Schock.

Why Live as Stewards?

There are some fundamental reasons why we must live as stewards if we are to be Christian.

We must practice stewardship because of what God has done and is doing.

1. *God has created all.* In our catechism we say, "I believe that God has created me and all that exists." Ownership by God is a result of his creative act. The Bible repeatedly affirms that everything in this created world belongs to God. "Every beast of the forest is mine, and the cattle upon a thousand hills" (*Psalm* 50:10) "The silver is mine, and the gold is mine, saith the Lord of hosts" (*Haggai* 2:8).

2. *God's providence is still at work.* Our catechism again declares, "That He has given and still preserves to me . . . ." God's providence is active now, and we are blessed by it daily. The necessities of life, those additional things which make life comfortable, our friendships, the opportunities to satisfy our aesthetic needs—these are God's gift each day. There is danger that in our industrialized world we will forget that.

Back of the loaf is the snowy flour
Back of the flour the mill
Back of the mill is the rain and the shower
And the sun of the Father's will.

Maltie P. Babcock

3. *God has redeemed me.* It is especially at this point that Christian stewardship finds its roots. God not only created us, he not only supplies

our daily needs, but he bought us with a price. It cost him the life of his Son. Why? "In order that I might be His, live under Him in His kingdom, and serve Him . . ." Service is our response to God's redeeming love —a service that is real Christian stewardship.

We must practice stewardship also because of what man is or ought to be.

1. *Man is a trustee.* While all things belong to God, we have them for our use. But we must respect the owner's wishes in how we can use them. We use our time, abilities, money, and all things as God wants us to use them. Stewardship is not a matter of giving God what is ours. It is a matter of using for God what we acknowledge to be his.

2. *Man should be obedient.* Scripture sometimes pictures the relationship between God and man as that of a father to a child. At other times the figure of master and servant is used. Whichever it is, the idea of obedience is there. To be Christian, implies obedience to God. The practice of stewardship is a part of that obedience. God's demand of our time, abilities, and means is implicit in Scripture.

3. *Man ought to be grateful.* Without gratitude life cannot be rich or full. But gratitude must have a tangible way of expressing itself. There are times when words of thanks are sufficient. At other times something more is necessary. The practice of stewardship provides an excellent way of expressing our gratitude to God for his mercies to us.

4. *Christians are members of a re demptive fellowship.* We have no only been redeemed, but we hav been made responsible for the re demption of others. The Christian fe lowship is a redemptive fellowshi It seeks to redeem individuals an society. This can never be accom plished by a passive Christianity. W are to be "workers together wit God."

An Attitude toward Life

Christian stewardship is far mo than the dropping of a coin on th offering plate on Sunday morning. has its roots in the cross. It begi where the cross touches life—in th experience of forgiveness. Here established the relationship that hel a person see his place as a Christi steward.

Christian stewardship is not an o casional act of giving. It is a fund mental attitude toward life, in whic one thinks of himself not as one wh possesses, but as one who is possesse by the Holy Spirit. Because t Christian is led by the Spirit, shares all that he is and all that has in order that the Gospel may enhanced. The Christian is keen aware that his rich spiritual expe ence is not his to keep, but his share.

Stewardship of Time

Christian stewardship finds expr sion in many areas of life. One ar is the way in which we use our tim We do not create time, nor do earn it. It comes to us as a gift—1 hours every week. What shall be do

h this time?

There are certain basic needs in which make their demands. We st sleep and eat. We must work to n a livelihood. Time must be de- ed to family and friends, for we social creatures. Recreation and f-improvement make their legiti- te demands. Then time must be re- ved for the development of the ritual life—for worship, public d private, and for Christian ser- e. All of these demands are legiti- te. Wise stewardship will see to it t each of these gets a just and fair rtion of the Christian's time.

One of the difficulties in practicing wardship of time lies at the point giving sufficient time to worship d service. "I'm too busy" is the ck phrase one hears all too often. ue, most people are too busy to do the things they would like to do. t they find time to do the things ey really want to do. The way we e our time indicates what we really e. Harold Stassen, while governor Minnesota, said, in substance, "I ve always made it a point to set ide a certain portion of my time r church work." A sense of stew- dship led him to devote a reason- le portion of time to specific hristian service.

Stewardship of Abilities

Inseparably associated with the ewardship of time is the steward- ip of abilities. With leisure time on e increase we have greater oppor- nity to serve either God or the evil. Much good can result from hristians doing the things they are able to do in odd moments that are available. Christians can teach Sun- day-school classes, sing in the choir, or lead youth groups.

But there are also such things as bearing a good witness to our faith, the ability to make friends for Christ and the church, render church and community service. No person can do all of these things, but everyone can do some of them. Christian steward- ship recognizes that abilities have been given by God, and therefore seeks for ways of using them in Christian service.

Stewardship of Possessions

Stewardship also includes posses- sions. Jesus was very much concerned about the Christian's attitude toward his possessions. Either we possess our possessions, or they possess us. When the latter is true, it is tragic. When the former is true, possessions be- come a power in Christian living.

How are we Christians using our money? The income of the churches of America has risen rather markedly in recent years. Taken by itself this seems quite encouraging. But when we remember the rise in income and the drop in the purchasing power of our gifts, we find that we Christians have not been doing so well. During the depression years we were gving about five per cent of our income. Today it is about one per cent. It is estimated that gambling alone takes from ten to thirty times as much of our income as church and charity. We spend about $10 for alcoholic beverages for every dollar that goes to church. Tobacco gets about three

times as much as church.. The Christian should ask himself, as he spends his money, "What is this worth, as compared with what my church is doing or can do?"

Proportionate Giving

Proportionate giving is the setting aside of a definite percentage of income for Christian causes. It is the recognition that while all our possessions are God's, we want to use a definite portion to help spread the Christian witness. Some Christians feel that 10 per cent of one's income is a fair amount to set aside in this way. Others choose a different percentage, but recognize the amount set aside as being dedicated to a special service. This practice makes giving much easier, for instead of each need coming as a request it comes as an opportunity to invest something from the Lord's treasury in God's work.

Our money is ourself. We earned it by our labor. It is "congealed sweat." The way we use it reveals what we are. If used entirely for self we show that it is in the hands of a selfish person who never received or shared the grace of God. If it is used for others, in Christ's name, we reveal that it is in the hands of one whose life has been touched by the cross, and who has taken up his cross to follow the Master. Whatever we do with our money, it shows what we are, for our money is ourself.

Stewardship is the practice of partnership with God. Faithfulness is required of us. God does not expect us to use for him what we do not have, but "such as I have" must be used faithfully.

Stewardship Projects

1. Purchase stewardship books for the church library.

2. Purchase stewardship filmstrip for the congregation.

3. List tasks that can be done in the local congregation by volunteer labor. Enroll for the tasks and encourage others to do likewise.

4. Assist the stewardship committee with the every-member visitation.

5. Begin the practice of proportionate giving, and encourage others in the practice.

Questions for Discussion

1. What is a good definition of Christian stewardship?

2. What are the reasons for practicing stewardship?

3. What is meant by "Stewardship is an attitude toward life"?

4. What is implied in *stewardship of time?*

5. What is implied in *stewardship of talents or abilities?*

6. What is implied in *stewardship of possessions?*

7. What is "proportionate giving"? What is a reasonable percentage with which to begin?

Assignments for the August Meeting

Next month our topic will be "Planning Our Program." It will be our purpose to evaluate our Brotherhood program so that we may have a clear picture of our effectiveness as an organization. In preparing for that meeting the following things should be done.

1. Select a committee of one or two men to prepare a copy of the graph which accompanies this topic, but omitting the actual evaluation, which should be filled in at the meeting. The graph may be placed on bristol board, not less than 28" x 22", though a larger board would be better. If a large blackboard is available the graph may well be placed there.

. Select a panel committee of five or six
n to be responsible for leading the dis-
sion on the suggested topics. Make specific
ic assignments to each man, and be certain
t he understands what he is to do.
. Select a committee of three men to serve
an **evaluation board.** These men are to rate
effectiveness of the local Brotherhood on
h subject after it has been discussed.

† † †

(*continued from page* 12)

iritual Adviser, the Rev. Robert J.
lson, St. Paul's, Utica. Installation
the officers was made by the Rev.
ank H. Shimer, president of Cen-
al Conference.

Dinner was served at 6:30 p.m. by
e ladies of Mt. Tabor, after which
e convention heard an address by
e Rev. David Jaxheimer, on "The
allenge of the Hour."

The afternoon session was attend-
by 102 men from 23 of the 32
urches comprising Central Confer-
ce. Attendance at the evening ses-
on was 150.

The convention closed with the
nediction, by the Rev. Arthur Her-
nhan, St. Paul's, Oswego.

—C. O. Goodling
Publicity Chairman

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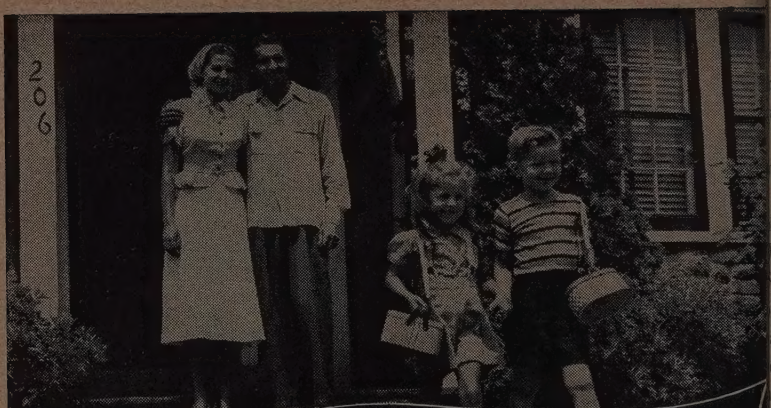
f noise," according to a feature story
n the Baltimore *Evening Sun,* en-
tled "Pink Elephants Appear in
hurch Cellar."

On Friday nights, in the basement
f the church, there is choir practice.
pstairs, in two adjoining rooms,
ere is a craft class held from 6 to 9
p.m. for neighborhood children be-
tween the ages of 3 and 15.

Under the informal supervision of Samuel Kendall, a carpenter of 1909 West Lombard St., these children paint plaster molds of miniature dogs, Indian heads, horses, statues, silhouettes, pigs, plaques, elephants, and flower designs.

With the money donated by the Brotherhood, Mr. Kendall bought the original material for the children to



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ork on, and then the job of gather-g the youngsters off the streets be-an.

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"The art craft class is sponsored ntirely by our Brotherhood," said he Rev. Paul A. Weidley, pastor of he church. "It invested money in the roject several years ago; since then he class has been self-sustaining. Men of the Brotherhood are present ach Friday evening, to help the oungsters — and to keep order! The hole thing has met with far greater uccess than I had dreamed."

A Publication for Service Personnel

A Mighty Fortress, published by he Bureau of Service to Military ersonnel, National Lutheran Coun-il, is a four-page sheet containing hurch news and devotional material or our members in the armed forces. pon request of NLC pastors, copies f this publciation will be supplied, to e mailed by the local church to mem-ers in the armed forces. Here is a roject for a local Brotherhood. Why ot appoint a committee to take care f this? Ask your pastor to request opies of *A Mighty Fortress.* Address orrespondence to *A Mighty Fortress,* arkside Building, Springfield, Ohio.

† † †

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